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INDIANS AT • WORK



JULY 15, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS •
WASHINGTON, D.C.



I N D I A N S A T W O R K

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SIGN LANGUAGE - SIOUX TALKING TO HOPI



Photo by Mario Scacheri
10 Monroe Street
New York City



· INDIANS · AT · WORK ·

A News Sheet for Indians
and the Indian Service

VOLUME II

JULY 15, 1935

NUMBER 23

THE LAST OF THE REFERENDUMS

The last of the two hundred sixty-three referendum elections on the acceptance or rejection of the Indian Reorganization Act was held on June 17. Though at the time of writing the final returns from sixteen very small Indian groups had not yet been received, their action will not materially alter the general result.

Of the total of two hundred sixty-three tribes, bands and groups voting, one hundred seventy-four decided by an average four to one vote to continue under the protection of the act and to accept the benefits it offers. Their affirmative action affects a total estimated Indian population of 132,425 persons with 63,467 voters of whom 34,114 cast their ballots, 27,510 voting against and 6,594 for exclusion.

By an average vote of one and one-half to one, seventy-three tribes, containing an estimated total population of 78,415, decided to exclude themselves from the protection and the benefits

of the act. Among these tribes the Navajos, with a population of more than 43,000 constituted almost 60 per cent of the total. In this group 17,200 votes were cast for and 11,252 votes against exclusion.

To sum up the statistics: During the past year two hundred sixty-three referenda were conducted affecting a total Indian population of 210,840, no elections being held in Oklahoma. The adult population entitled to vote consisted of 98,684 persons of whom 62,556 or 63 per cent actually cast their ballots, demonstrating that the Indians took a far more vivid, active interest in their affairs than the white population which even in presidential elections casts an average of only 52 per cent of the total registered vote.

For the continuation of the application of the act 38,762 votes were cast; against such continuance 23,794 votes were rolled up.

It is a fact that the bulk of the 23,000 adverse votes were cast as a result of an active, well-organized campaign of misrepresentation carried on by selfish interests which feared that the gains of the Indians under the Reorganization Act would be their loss. On at least two reservations which finally voted to exclude themselves, white groups which had been leasing Indian lands used even radio broadcasts to spread unjustified fears and prejudices among the Indian owners of the land which the white group wanted to continue to use.

But that is water which has gone over the dam. With the

referenda out of the way, the work of organizing those tribes which elected to continue under the Reorganization Act is now proceeding. It is most gratifying to see the keen, intelligent, unselfish interest of hundreds of Indian groups now actively engaged in the discussion of the form and the details of the new tribal organization for civic and economic purposes. In addition to the field personnel, six organization specialists, most of them of Indian blood, are now on various reservations assisting the Indian makers of constitutions; more will be added as fast as the right persons can be found and trained.

Whether the result was favorable or adverse, the two hundred sixty-three elections and the discussions preceding them have everywhere caused the Indians to examine their status, to face the facts concerning their economic, social and spiritual condition, to analyze the quality of their leadership.

On those reservations which elected to remain under the Reorganization Act there is noticeable a great, hopeful stirring, a welling up, a surging of Indian racial and spiritual force which have been dormant, repressed, enchained for a century. These newly released forces will need guidance and direction; they will need to be channeled so that their energy will not be dissipated. But their existence and their astounding power are indisputable. And the various provisions of the Reorganization Act implement these forces so that they may do useful work of lasting benefit to the Indian and the white race.

There is a great stirring also on those reservations which elected to exclude themselves from the protection and the benefits of the Reorganization Act. Notably on the Navajo Reservation there is deep resentment against those whose machinations brought about the loss of the protection and benefits of the Act. Requests for a new election, declarations that such an election would result in an overwhelming vote for acceptance, are arriving almost hourly. But to all such requests there can only be one answer: An act of Congress is necessary before new elections can be called on those reservations which under the terms of the electoral amendment of the Reorganization Act, voted to exclude themselves. And such Congressional action practically is impossible before next year.

WHY INDIANS VOTED AGAINST THE REORGANIZATION ACT

Why have tribes numbering 78,415 members voted themselves out of the Indian Reorganization Act?

Because allotted Indians do not want their allotments confiscated and the inheritance rights of their children annulled. But the Reorganization Act does not confiscate or change any allotment; it does not annul or change any Indian inheritance right.

Because Indians fear self-government. But the Reorganization Act does not create or require any self-government; coming under it, the Indian tribe remains as free as it was before to be un-self-governed. Merely the Act guards the self-government if it exists already; and it permits future self-government if and when the tribe wants it.

Because Indians do not want their sheep and goats confiscated. (Naturally the Navajos, for example do not want that.) But the Reorganization Act does not confiscate sheep and goats or change the situation regarding sheep and goats at all.

Because Indians do not want their religious liberty taken away. But the Reorganization Act takes nothing away from the liberty of religions new or old, Christian or pre-Columbian.

Because Indians do not want their treaties destroyed or their claims against the government wiped out. But the Reorganization Act does not destroy or change any treaty; it does not affect any claim. The moneys appropriated under the Act can not even be pleaded as offsets by the Government in present or future Court of Claims suits.

Actually it is true that on the strength of myths such as these, seventy-odd thousand Indians have voted themselves out of the Reorganization Act. They did not really vote on the Act or on any part of it. They voted on mere, sheer fictions. They were controlled by these fictions (sometimes misunderstandings, sometimes deliberate falsehoods), and they voted themselves out of needed protections, needed lands, needed funds, needed secure extensions of the trust period, needed preferences in government employment, needed higher education - so many advantages desperately needed, desired for long years, and now thrown away by this minority of the tribes under the control of more dreams - or rather nightmares.

JOHN COLLIER

Commissioner of Indian Affairs

FINAL RETURNS OF REFERENDA ON INDIAN REORGANIZATION ACT

California Jurisdictions: Hoopa Valley Agency: Crescent City pop. 8 Yes 6 No 0; Trinidad pop. 4 Yes 4 No 0; Walker River Agency: Indian Ranch pop. 8 Yes 8 No 0; Sacramento Agency: Buena Vista pop. 4 Yes 2 No 0; Jackson pop. 3 Yes 3 No 0; Sheep Ranch pop. 1 Yes 1 No 0; Colusa pop. 36 Yes 25 No 1; Grindstone pop. 27 Yes 11 No 0; Hardisty pop. 36 Yes 7 No 4; Middletown pop. 13 Yes 10 No 0; Robinson pop. 46 Yes 19 No 13; Big Valley pop. 46 Yes 21 No 4; Cache Creek pop. 15 Yes 7 No 3; Lower lake pop. 20 Yes 11 No 7; Susanville pop. 9 Yes 6 No 0; Potter Valley pop. 26 Yes 10 No 3; Pineleville pop. 51 Yes 29 No 1; Nepland pop. 56 Yes 28 No 3; Manchester pop. 46 Yes 30 No 0; Guidiville pop. 25 Yes 14 No 1; Redwood Valley pop. 18 Yes 16 No 0; Alturas pop. 13 Yes 6 No 5; Likely pop. 30 Yes 19 No 1; Lookout pop. 12 Yes 6 No 2; Fort Bidwell pop. 41 Yes 27 No 2; Nevada City pop. 18 Yes 6 No 2; Taylorsville, pop. 4 Yes 2 No 0; Wilton pop. 14 Yes 12 No 0; Montgomery-Creek pop. 7 Yes 5 No 2; Big Bear pop. 3 Yes 2 No 0; Stewarts Point pop. 70 Yes 51 No 10; Cloverdale pop. 20 Yes 10 No 0; Alexander Valley pop. 14 Yes 14 No 0; Paskenta pop. 26 Yes 17 No 0; Tuolumne pop. 40 Yes 37 No 0; Ramsey pop. 11 Yes 10 No 0; Cortina pop. 20 Yes 12 No 0; Mission Agency: Smith River pop. 41 Yes 1 No 31; Rohnerville pop. 9 Yes 1 No 5; Table Bluff pop. 26 Yes 0 No 10; Walker River Agency: Bishop pop. 93 Yes 1 No 68; Big Pine pop. 11 Yes 0 No 11; Red Hill, pop. 19 Yes 1 No 12; West Bishop pop. 14 Yes 1 No 9; Berry Creek pop. 49 Yes 0 No 26; Mooratown pop. 43 Yes 0 No 34; Sacramento Agency: Enterprise pop. 29 Yes 7 No 17; Big Sandy pop. 38 Yes 1 No 25; Cold Springs pop. 47 Yes 0 No 23; Table Mountain pop. 16 Yes 2 No 10; Scotts Valley pop. 17 Yes 0 No 10; Geyserville pop. 49 Yes 8 No 17; North Fork pop. 6 Yes 0 No 4; Laytonville pop. 29 Yes 7 No 11; Sherwood pop. 35 Yes 10 No 12; Auburn pop. 56 Yes 5 No 16; Redding pop. 12 Yes 2 No 4; Pit River pop. 2 Yes 0 No 2; Jamestown pop. 5 Yes 0 No 5; Strawberry pop. 10 Yes 0 No 6; Hoopa Valley Agency: Blue Lake pop. 4 Yes 0 No 0; Santa Rosa pop. 71 Yes 0 No 0; Coyote Valley pop. 8 Yes 0 No 1.

NEVADA: Carson: Sparks pop. 95 Yes 53 No 5; Dresslerville pop. 75 Yes 58 No 5; Lovelocks pop. 45 Yes 31 No 10; Winnemacca pop. 26 Yes 15 No 0; Battle Mountain pop. 14 Yes 9 No 0; Elko pop. 40 Yes 34 No 0; Ely pop. 35 Yes 8 No 6; Walker River: Big Pine pop. 11 Yes 0 No 1. Youngton pop. 51 Yes 31 No 3.

CRAFTS OF OUR NORTHERN INDIANS

By Marion E. Gridley

Recently I visited several exhibits featuring American Indian arts and crafts. The rooms were bright with the vivid hues of Navajo blankets. There were show cases full of gleaming silver set with turquoise. Strands of shell beads. Pottery - etched black of San Ildefonso; the dull black of Santa Clara; the red Maricopa; the intricate patterns of Acoma on china-thin ware; the amber shades of Hopi. Baskets too, gay colored Apache and Hopi weavings, and Papagos in black and white.

No Work From Northern Indians

Of course I was enchanted with these exhibits, as one is with all Indian work, but I looked in vain for one piece of bead work or one piece of weaving or basketry or carving from our Indians of the North. I wondered if those who sponsored these exhibits realized that there was any Indian art outside of the Southwest; or if they realize that our Northern Indians need exploitation for their arts and crafts so much more than the Southwest Indians, who have a well established market for his products. The Indian of the North is fast losing interest in the things that he can make, or he is apt to make an inferior piece of work that can be sold cheaply as souvenirs to the type of trade that has no appreciation for, or does not want, the better Indian work. This is but nat-

ural, when he has no market for his wares. Unless something is done to develop sales for these Indians and to awaken their own interest, the crafts of the Northern Indians will go the way of the passenger pigeon.

Just as does the Navajo, he suffers too with competition from factory-made products. A certain concern manufactures Indian bead necklaces which they can sell for eight cents a piece. The novice knows no difference, and will demand these cheaper priced necklaces, thinking they are Indian, and no Indian can afford to make even an inferior product at that price. Consequently, the souvenir stands buy these necklaces in gross lots, sell them at thirty-five cents and fifty cents, and many Indians do likewise. Who can blame them?

Shell Work

Until the coming of the white man, the American Indian had no beads, with the exception of the

wampum of the Iroquois, other than those forms of bone, shells, stones and teeth. Wampum was made from

clam shells, formed by hand into tiny beads, drilled and woven into belts. Contrary to the usual belief, wampum was not Indian money, but was used principally for the purpose of recording and establishing treaties. Special men were appointed to the high office of Wampum Keeper, and it was their duty to find the proper clam shells, and by arduous labor, transform them

into beads. Sometimes the drilling of a single bead took three hours. Today the Winnebagos and other tribes of the mid-West, wear strands and strands of these purple and white striped wampum beads when at ceremonials or costume affairs. These wampum necklaces would adapt themselves beautifully to modern dresses, and would be truly worth having.

Porcupine Quill Work

Until shortly after the discovery of America in 1492, the Indians of this section had been decorating their garments with colored porcupine quills. This art was prehistoric, and wrought in designs similar to that of beading. The quills were dyed, flattened, folded the right length and sewed down by a concealed stitch. Quills were also used in weaving--warped threads of sinne were stretched on a bow, the flattened quills were passed a-

round the weft and driven up close, resulting in a charming texture. Designs were formed by introducing differently colored quills. There is still a little of quill embroidery practiced by the Plains Indians in the making of moccasins, belts, fringe on bags and so forth. But the only woodland tribe now that do quill work is the Ottawa of Michigan. They make a lovely birch-bark box and baskets, and quill them solidly or semi-solidly in pleasing designs. The work is difficult to do.

Bead Work

Beadwork we would term as "modern" - that is, it originated with the introduction of glass beads by the European. Or rather, what happened, was the substitution of glass beads for quills, and it would then seem that it is the glass beads that are modern and not the art or design. There are two distinct types of beadwork - the true embroidery and weaving. Originally all bead embroidery was done upon skins, but with the increased difficulties in the procuring of skins and the hard work and length of time attached to

this type of sewing, cloth was then substituted.

There were two processes used in embroidery beading. In one form, enough beads are strung on the thread to form one horizontal row of the design, which is fastened at one side of the pattern and stretched tightly across and fastened at the other side. The thread is then sewn down to the cloth at intervals. This form of work was used particularly by the "Woodland" tribes. The Plains Indians used exclusively the straight parallel

method - sewing down the strings of beads at regular intervals, giving to their work a banded or ridged appearance.

There are three types of bead weaving - the single weft; double weft; and heedle. A weaving frame of some sort is necessary and there are several forms of these. There was also a very beautiful form of weaving known as "Diagonal weaving".

Weaving

Before the introduction of yarn, weavings were made of buffalo wool and twisted bark and plant fibre. Today the northern Indian weaves large flat bags and colorful sashes. The many colored patterns of the bags usually consist of rather small repeated geometrical figures arranged in three horizontal bands. Occasionally conventionalized life forms are used. Often the two sides of the bag have different patterns.

The sashes are really an intricate form of braiding rather than

This is quite intricate and now fast dying out - the work is done entirely by hand, no loom or frame of any kind being used.

Lovely modern purses, card cases, coin purses, book covers, and so forth, can be made today with Indian bead embroidery; and bead belts, with long yarn fringe are most attractive with our sports clothes.

true weaving. As many as several hundred cords can be braided at a time. The intricate braiding creates small repeated figures in the cloth and there are a number of these designs that can be made by proper arrangements of the yarn.

Attractive scarfs, purses and berets can be made of this work - thus adapting it to modern use and providing increased revenue. Durable and good looking floor coverings were woven of rush.

Basketry

The northern Indian use mostly black ash and birch bark in the making of their baskets. Basketry is distinctly a "Woodland" craft. The greatest difficulty in the making of the black ash baskets is the procuring of the material. The right trees have to be selected - straight and free from many lower limbs. They have to be cut, peeled and then pounded with the flat side of an axe. This breaks the trunk up into splints, which then have to be split

down until the material is in long, glistening white strips like ribbons. This is then cut into the desired widths, dyed and woven into attractive and most durable baskets. A well-made basket will last a lifetime. This type of work is today the most remunerative of the crafts of the woodland Indian. Birch bark baskets are not woven, but folded into the desired shapes, and frequently decorated with quills. Hickory is usually used for the handles of both types of

baskets. The Ottawa are great sweet-grass basket weavers. This grass is so scarce and difficult to

find that the Indian guards the secret of its location jealously.

Silver Work-

The woodland Indians in the past practiced silverwork extensively, and there are a few who make bracelets today. Formerly, buckles and brooches were made and costumes lavishly decorated with these. Made of german silver, this work has been frowned upon by most dealers in Indian goods, who say it is not an "Indian craft". It is just as much

an Indian craft as the silver of the Navajo and has been practiced by these Indians for almost as long a time, - the difference is merely in materials. The bracelets, made and worn in pairs, are beautifully delicate in design. If these Indians could procure coin silver for the making of their distinctive type of work they should be "good sellers".

Carving

Carving is generally thought of in connection with the Indian of the northern Pacific coast who fashion the picturesque totem poles.

The Woodland Indian also did some carving though not the artists in this line as the coast tribes. Wooden bowls were carved, spoons, and other implements. Frequently bowls were carved in animal forms which would make attractive and useful novelties today.

This article is intended as a plea for the crafts of our northern Indian. Create a greater demand for it by getting away from the idea that it is only collector's material and developing it to modern use. Feature it more in exhibits. The woven rush mats, with colorful de-

signs, would make splendid porch rugs - every bit as good as the grass rug so much in use. Help these Indians to market their wares and they will develop many new uses for them. Very few of the young generation know or care anything about these crafts. If they find it means earning power for them they will take it up again. But they must begin now while the older people are still here and can pass their knowledge along.

In Minnesota some of the women are making very lovely rag rugs, reproducing the designs used in the weaving of the yarn bags, and using the same technique in weaving their rags. This is a new development of putting an old Indian craft to modern use. It should be encouraged.

MEMORANDUM ON THE SET-OFF OF GRATUITIES *

Blanket legislation requiring the Court of Claims to offset against any claim of any Indian tribe now or hereafter filed all sums expended gratuitously by the United States for the benefit of the tribe would prove unwise, unworkable, a burden to the Government and disastrous to the Indian claimants because of the following facts:

I. The requirement of the set-off of gratuities is unworkable and impractical since gratuities have nowhere been defined. The Court of Claims has expressed conflicting opinions on whether particular items presented to it from the General Accounting Office constitute a gratuity. But no standard is available for the guidance of the Government and the claimants. The result of such a requirement would be increased and protracted litigation in the Court of Claims to settle what items in each case must be deducted from a recovery as a gratuity. The Blackfeet Case (E-427) illustrates the inevitable result. Three trials were necessary to determine one disputed item to be a gratuity.

II. This requirement would increase the enormous expense and delay involved in the preparation of cases:

- (1) The normal cost of a general accounting of set-offs including gratuities in the General Accounting Office is at least \$25,000, and the normal period required is 2 to 5 years.
- (2) Ninety-eight cases are now pending in the Court of Claims. Many of these have been reported out of the General Accounting Office and are ready for trial. These would have to

Note: This is part of an Interior Department statement in opposition to Section 2 of Title I of the pending Deficiency Bill.

return to that office, swamping that office with more work than it could handle.

- (3) Numerous important cases, such as those presented by the Five Civilized Tribes do not involve gratuities. After years of preparation they are nearing completion. The cost to these and other tribes of going through the process of preparation again would be excessive, if not prohibitive.

III. The set-off of all sums expended by the United States masses against the claimant all sums conceivably beneficial to the claimant spent by the United States at any time in its history.

- (1) This violates the basic theory of litigation in that it permits the defeat of a particular, just claim by the presentation of matter which is wholly irrelevant and in no way connected with the question of the merit of the claim.
- (2) A similar provision occurs in connection with no other type of litigation. Even litigation involving private claims before the Court of Claims follows the normal rule of law that the merit of the complaint depends upon the circumstances surrounding the particular transaction sued upon.

IV. Furthermore, these sums include matters, as indicated in the accompanying chart, which are ordinary expenses of government administration, such as salaries and upkeep of government agents and agencies, and expenditures for the fundamentals connected with the protection by the

Government of the wards whom it has assumed to guard, such as education and medicine.

V. These sums are thus spent for all tribes and, if the proposed requirement were permitted, would be made penalties upon those tribes which have been injured by the Government.

VI. The inequity of the set-off of gratuities has been recognized by past Congresses which have refused to attach such a provision to particular jurisdictional acts, as in those for the Five Civilized Tribes, or at least have limited gratuities to those occurring after the date of the law or treaty sued upon.

VII. This requirement would result in the widespread and virtually complete defeat of Indian claims. As the accompanying charts show since 1930:

- (1) Five claims were dismissed because the gratuities exceeded the set-offs.
- (2) In only one case was there a recovery in the face of a gratuities provision.
- (3) The gratuities amount to exorbitant sums against which the usually reasonable and modest recompense sought by the tribes is dwarfed.

VIII. This requirement is not necessary to protect the Government from large payments to Indian tribes. As the accompanying chart shows, since 1930 only three out of 24 completed cases have resulted in recovery for the complainants. The cases are dismissed frequently on other points besides set-offs.

IX. The final disposition of Indian claims would be indefinitely postponed because of the just dissatisfaction which would result from the defeat of claims through such a provision. As in the past where the tribes are dissatisfied with narrow or inequitable jurisdictional acts, numerous bills will be repeatedly introduced seeking to exempt particular tribes from the pinch of this section.

RECENT VALID CLAIMS LOST THROUGH EXCESSIVE GRATUITIES

<u>Case</u>	<u>Years included in gratuities computation</u>	<u>Recovery</u>	<u>Set-off</u>
Crow H-248 Mar. 4, 1935	1851-1927	(possibly 200,000) "the amount of the set-offs shown in the findings so far exceeds all other claims, that, even if these claims were allowed, no recovery could be had." H-248 at 31.	\$3,637,954.93
Kaw F-64 Dec. 3, 1934	1825-1928	102,524.65	462,045.65
Duwamish F-275 June 4, 1934	1854-1929	Various tribes, varying amounts.	2,438,624.53
Assiniboins J-31 April 10, 1933	1851-1926	3,238,970	4,227,474.56
Blackfeet E-427	1856-1927	4,696,172.00 After later analysis of gratuities, re- covery allowed of \$622,465.57	5,249,308.85

COMMUNITY GARDEN PROJECTS OF THE CONSOLIDATED CHIPPEWA JURISDICTION

By J. W. Kauffman,

Agricultural Extension Agent.

One of the projects receiving the most attention by the Indians, Extension workers, and field agents on the Consolidated Chippewa Jurisdiction, is the subsistence garden projects. There are at least three definite types of subsistence gardens in operation: 1. The home or back yard gardens. 2. Community relief gardens, (not divided into individual gardens, but used as a work-relief project for the community.) 3. Community gardens, (large tracts divided into individual gardens.) The Indians have responded wholeheartedly in almost all sections to the home garden program in order to provide some vegetables for their families during the summer and winter months. Even though weather conditions were unfavorable for the past two years, a total of approximately 1,850 families had gardens during the 1934 season out of a total of 2,161 families living on the reservation.

In many communities, the space around the home was found inadequate to provide a garden of any kind. In such instances, it was necessary to secure a garden plot or field near by that might be used for garden purposes. In some communities, the Indians appointed a committee among their own members to make arrangements for renting or leasing these garden sites; in others, the field worker in charge was asked to make the necessary arrangements. When these garden tracts were located on trust or tribal land, little difficulty was experienced in arranging with the owners for their rental. During the 1934 season, nine districts had community subsistence gardens.

The general procedure after acquiring the tract was to plow and disc or harrow thoroughly in order to have the seed bed in good condition. In some cases this was done by using Indian teams or a Government tractor, and the expense was borne by the agency or county relief organization. In other cases, the individual Indians bore their share of the expenses, especially when the plowing had to be done by some outside party and when the Government machinery was not available. The committee in charge, after determining the number desiring gardens, divided the tract into garden patches averaging, in some cases, one-half an acre, three-fourths of an acre, or one acre in size. The ownership of each tract was determined by lot, as some tracts were more desirable than others. An agreement was made by those participating to keep their gardens in a good state of cultivation and not to trespass on the plots belonging to their neighbors, and also to respect the rights of all others having tracts in this community garden. As a penalty in case they did not live up to their agreement, the plot assigned to them could be given to some other needy Indian.

family who would agree to all the conditions. Last year, only two tracts had to be reassigned. The supervision of this work rests with the local committee or the local farm agent or field clerk.

Results

It was very gratifying to see the interest taken by the Indian families in their individual plots. In most cases, each one strived to have a better plot than his neighbor. The community garden program as a whole was an outstanding example of what the Indians can do in the line of gardening. Individual plots grew in size over other years, were better cared for, with greater variety than any preceding year. The white community gardens in the same vicinity could not compare with those of the Indians, and the Indians achieved in their respective communities something that was thought impossible four or five years ago.

Community Relief Gardens

Three districts under the Consolidated Chippewa Agency had community relief gardens last year. In all of these three districts most of the families were on relief, with poor houses and inadequate winter storage facilities. Most of the families lived on land not their own, and had little or no facilities and equipment for gardening available.

The object of the community relief gardens was to provide a means of securing vegetables that could be easily stored over winter and issued as needed to the relief families; also to instill a sense of community responsibility for helping out the less fortunate, in addition to giving greater returns to the community as a whole for each dollar used for relief.

Their projects were approved by the County Administrators, who assisted in every way possible to make them a success. In each case, a competent Indian foreman was appointed to have charge, who received compensation for the work performed through the relief agency. Each Indian family on relief could therefore work out their relief orders in a way that would benefit not only their own family but others in the community as well.

During the growing season and when crops were ready to harvest, all crops were canned, or dried in a community canning center, or stored in a community root or storage cellar. Only such crops were grown as could easily be handled in this way: such as potatoes, corn, cabbage, beans, rutabagas, and tomatoes. Due to the dry weather and early chilling frosts, the crop yields were very low, but the start had been made. Including the vegetables canned from the individual gardens, a total of 46,853 quarts of vegetables were canned in addition to approximately 40,000 quarts of other products. The total amount of vegetables dried, including individual garden products, amounted to approximately 30,000 pounds.

This year the Indians again requested this type of project, due to the satisfactory start and methods employed last year. The County Relief Agencies, who have charge of all relief work in this State, are again willing to include a project of this type in their programs. Indian foreman have already been selected, and if the weather conditions are favorable, a good community garden program will soon be in operation.



Auxiliary. Rosebud
Achievement Day

Crow Creek. An
Indian Woman At
Work In Her Two-
Acre Garden.



THE LEGEND OF STANDING ROCK

By H. J. Doolittle

Below is a picture of Standing Rock as it is seen today at Fort Yates, North Dakota. It is a dark rock about thirty inches in height placed upon a brick pedestal.

The legend of Standing Rock according to local Indian Lore is as follows:

A man and woman of different tribes married. Shortly after the birth of their first child the husband took another wife. This caused the first wife to become so bitterly unhappy that when camp was moved, she refused to go but stood stolidly with her child on her back on the old camp site.

After half a day's travel, the husband became worried that the woman left behind would take her own life. Whereupon, he sent his two brothers back to persuade her to join them.

Upon the brothers' return, they found a stone image on the spot where the woman and child were last seen.

Very much alarmed, they hastened back to camp to spread the news. The others were unwilling to believe their story, but being very curious, the entire band returned to the old camp site. The image of stone they saw, confirmed without a doubt the brothers' story.

From then on the image was worshipped as sacred and whenever camp was moved, it was wrapped in fine blankets and carried between two ponies. This procedure was followed for many years. Then the rock was taken to a point about two and one-half miles north of Fort Yates where it remained until 1881 when it was brought to Fort Yates to be left as the property of the Agency.



UTE VISITORS

For the first time in 10 or 15 years, a delegation of the Northern Utes of Utah have come to the Indian Office. They have come here on business that has to do with the rehabilitation of their economic life. Things as varied as a request for some way of maintaining law and order to acquisition of further grazing lands are on their program.

Notable, indeed, are the two older men of the tribe. Though the Utes no longer use the title of Chief, one does not need to be told that Sapienies Cuch and Powinnee are leaders. Sapienies Cuch sits tranquil as a mountain. The splendid modeling of his face has dignity, wisdom and benignity.

Wisdom was always his. He was one of that band of wise Indians who resisted the Allotment Act, who foresaw the dwindling of the tribal lands once they were held individually. His sagacious mind realized that the entire Indian economy would be undermined through individual instead of tribal ownership. He withdrew with 600 people from the reservation, refusing to participate in a scheme that seemed to him ruinous. Then they sent the United States cavalry after him. Today, many years later, the United States Government has come around to Sapienies Cuch's point of view and at this late date wiped out the allotment system.

Powinnee is considered one of the best stockman in all of Utah. The two older men sit in the Indian Office quietly, reflectively. Power resides in them and authority is theirs. They are the bearers of the special culture which is the Ute's heritage, different from Osage or Menominee, something bred of their own long heritage.

They wear wide hats with bright bands, brilliant shirts, and their hair tied in ancestral fashion with beaver fur. Around Powinnee's neck is a bright cerise handkerchief.

Neither the two older Indians nor their comrades are the least impressed by the Nation's Capital. They tell you that they live near a very fine city of their own, Salt Lake City, which is full of parks and gardens and not cluttered like Washington.

Their history is the shameful and familiar one of despoilation which has been the fate of so many of the Indian tribes. No better description can be furnished than a memorandum from a report to the Indian Office on land allotments, under date of December 24, 1915, 20 years ago:

"To this barren country they, the Utes, brought what little property (consisting almost entirely of livestock) they had, and since that time have managed to eke out an existence. Though entitled by treaty provisions to the issuance of rations, these of the Uncompahgres living on Hill and Willow Creeks have availed themselves very little of the privilege. What little property they may have accumulated is due entirely to their own efforts. As this country settled up, efforts were made to secure their lands, with the result that these Indians were allotted lands in severalty a number of years before they, considered as a tribe, were in a condition to appreciate such action. In fact, today, there are many Indians of this reservation who will not admit that they have allotments, claiming that the whole country belongs to them, and that the whites are in only by their permission. Practically the whole history of these Indians is one of having their belongings taken from them. The present trend of affairs indicates that it is still the desire of some people to drive the Utes off the earth."

"Later, in 1897-1898, these lands were allotted to them, and they were given to understand that the purposes of the allotment was to provide for them lands which they might hold, and on which they could make their homes, and gain a living. They have lived on these lands, they have not molested the whites, and they have made a peaceful living. Separate and apart from Governmental aid, they have accumulated a little property, and are learning the all important lessons of self help. To ask them to give up these lands is merely to drive them from their homes, the homes they have made for themselves. The whites who have come into this country, and taken up lands conflicting with these Indian allotments, are only interlopers, who, unless appearances are very deceiving, are merely striving for a water right and for the control of these small streams which give the control of the grazing lands adjoining. If it be the duty of the Government to protect the interests of the Indians, and it is my belief that such duty is clear and certain, then there is no consideration, either moral or legal, which would call for the deprivation of these Indians of their homes."

ALL INDIAN PERSONNEL AT SALEM SCHOOL

A report, dated May 7, from the Salem School, Oregon, gives the following interesting note:

"This office has one hundred per cent Indian clerical personnel at this unit, and I know of no office in this district which outranks it in general efficiency."

NEW DEAL AT ZUNI

By G. A. Trotter

Former Superintendent, Zuni Agency

At Zuni the retaining of a portion of the money earned in the construction and Emergency Conservation Work has proven of such value that the result will be of lasting benefit to the Indians here. While but one-fourth of their earnings were placed on deposit, and during January, February and March (because of the severe weather conditions making it impossible for steady work to be done) all wages were paid them, the "hold-up money", as the Zunis call this deposit, has enabled them to purchase seed, farming implements and home improvements to a greater extent than ever before and they are better equipped for comfortable living and for farming activities than had all the money been paid them and this opportunity not afforded for securing needed equipment.

The Indian farm and stock committees have been of great assistance to the Indians of the different districts and to the office in explaining the plan of cooperative buying, and some of the districts have joined in the purchase of mowers and grain-binders when such a purchase would have been too great a burden for individual handling. While plows, harrows, sets of harness, wagons and work horses, to the amount of more than twelve thousand dollars have been placed with individuals over the reservation.

All purchases have been, and are being, handled strictly in accordance with the Individual Indian Money regulations Purchase Orders being issued good "Any Dealer". At the request of tribal officers and associations the Agency has assisted by securing quotations of prices from various dealers, and the purchaser is furnished with such information after which he is free to select the dealer and kind of article he desires.

Through the efforts of the Indian Office, a herd of pure-bred Hereford cattle has been purchased for the Zunis. Unfortunately the cattle were shipped while there was considerable snow in this section; and as some were in poor condition and all had to have especial care, bringing them from the railroad station and feeding them incurred considerable expense which had to be charged against the cattle.

A cattle association has been organized and in the placing of the cattle the Indians who joined were enabled to clear this charge against the cattle from their deposit in the office, and the association is out of debt, with some feed still on hand and some money to its credit.

I could tell of new furniture and sewing machines purchased from this money, of new floors and roofs on houses; while some, who had sickness or death in the family, had this money for their use and were not compelled to appeal to the Agency for relief. Many have paid reimbursable debts of several years' standing, and sheep dipping fees; while the benefits to be derived from the purchases made, with better farming facilities and greater opportunities for producing a crop will extend to all of the Zunis who will share in the wise decision to inculcate in their minds the value of a savings account and the need for providing for the "rainy day" which may come to all of us.



Isleta. School Building

Isleta. Indians Laying

Adobes On Living

Quarters.



CATTLE SALE AT SAN CARLOS

A very successful cattle sale has been reported from the San Carlos jurisdiction with gratifyingly high prices. This year again, as for the past several years, the Indian cattle brought higher prices than that of their white neighbors.

A keen interest was shown in the purchase of these cattle, fourteen buyers being in competition, and ranging from California to Indiana.

A most pleasant feature was the attendance of a large group of Papago Indians, accompanied by Superintendent Hall. These Indians appeared deeply interested in the management and progress of the San Carlos cattle, and were guests of the San Carlos Apaches for the two days of sale. A meeting was held with them in which our methods were thoroughly discussed by charts and methods of organization, both in range management and herd handling.

At this meeting, it was advocated and favorably received by the Papagoes, that their future management of cattle industry should follow along the same lines adopted by the Apaches, that is (1) a careful range reconnaissance as to capacity; (2) a careful and proper culling of their herds; and (3) a general range management, consisting of round-up methods and sale procedure such as followed at this jurisdiction.

This meeting was followed by a visit to the sale herds, and the methods of handling sales, shaping cattle for sales, and bids were carefully explained. The keen interest shown by Superintendent Hall and the Papagoes gives every indication of the adoption of more advanced methods and general cattle management organization.

BUILDING UP INDIAN HERDS WITH PUREBRED CATTLE

Over 15,000 head of registered cattle, including such well-known breeds as Hereford, Short Horn and Angus, were recently purchased by the Indian Service under a special Cattle Purchase Appropriation for relief to breeders of cattle in the drought-stricken areas.

\$698,070.42 was spent for these cattle, which now graze contentedly on Indian Reservations from Wyoming to New Mexico. Only pure-bred, registered cattle were purchased.

Above is a picture of a famous show cow at Snyder, Texas. Some of her progeny were cattle purchased with the Special Cattle Purchase Funds.

At the right is Domino Prince, 42nd bred and raised at Sweetwater, Texas. A large number of Herefords were secured from this line of breeding. His blood lines will go far toward building up better Indian herds.



COMMUNITY PLANNING AT HE DOG DAY SCHOOL

The community program for the He Dog day school community as it is planned for the summer of 1935, has two main aspects: 1. Agricultural and home improvement activities. (This unit will be comprised of community gardens, school gardens, boys' club gardens, canning projects, home-makers' clubs--these to include a mingling and blending of Indian customs and methods with campus improvement projects, etc.) 2. Social, recreational, and educational activities. (This unit will be comprised of athletics, parties, clubs, programs, and adult crafts.

Mr. William J. McGranahan writes: "It is our aim to inspire the members of our community with the truly worth while results of an industrious rural life, to imbue them with better ideas on how to improve their homes and their home life in general, to instruct them in canning and other means of realizing the maximum of benefit from their garden and farm produce.

"Then it is further our aim to provide a special recreational and educational atmosphere at the He Dog Day School. We trust that our Indian people will partake freely of what is provided for them along this line. Already they have shown a keen interest in all programs at the School, each one of the year having been well attended.

"We hope that our community will acquire a spirit of well-doing and well-being that will last well into next winter. The program for next winter will be vastly more extensive than that of the past winter, and therefore I feel that a strong beginning should be made this summer. At a community meeting early in June (as indicated on the detailed program below) I shall set forth our summer program to our people.

"We hope to make the members of the community feel that it is also their duty to take an interest in beautifying the campus at the He Dog Day School, for, after all, it is theirs. We believe that now and then we shall be able to encourage them to give us free gratis a day's assistance in the campus work.

"I would like to have all the underbrush cut out of the small plot near the creek to provide a summer playground for the children. This small plot could be made into a very useful and attractive little park. If one of the relief units could be assigned to this school for several days, there are many improvements we could make. A small amount of lumber would enable us to make playground equipment, such as see-saws, miniature merry-go-rounds, swings, benches, etc.

It is our present plan to charge very small admission for some of the programs, thereby building a school activity fund that will take care of some of the countless small things needed for carrying on the extensive activity program of the summer, such as play books, stunt books,

party books, game books, costumes, music, etc. We may be able to make some money from public dances to be given now and then, these to be free to our students.

Two-Fold Program

"Our two-fold program will include agricultural and home improvement activities. It is my hope to produce in our school gardens enough beans, potatoes, tomatoes, cabbage, and other vegetables, to feed the school children in the next two school years. In addition to our regular school gardens, I have organized in the He Dog Day School a Garden Club of the boys wishing to plant and attend a garden. These gardens are to be planted in the boys' homes, and I expect to spend some time with these boys, helping and advising them about their gardens. Each boy is required to do enough work in the school garden to pay for the seed to plant his small home garden.

"It is my plan to plant all the gardens at the two old day school sites in this community, as well as all the garden space at the new He Dog Day School, and I hope to make these gardens a pattern for the other gardens in the community.

"A meeting of the boys' Garden Club will be held at the He Dog Day School one day each week. I hope to make this meeting as beneficial to the boys as possible, by having them work in the garden in the morning. Part of the time I shall have some men talk to them on gardening or other agricultural questions. The afternoons will be spent in athletic games. This afternoon program would be more of a community affair, and I would like to arouse enough interest to cause the people to come out to the games.

"I am also planning a large community garden. This garden is for the purpose of providing a surplus to be sold back to the people next winter--allowing each person to work for an agreed amount, paying him with potatoes, beans, or whatever he may want of the products produced in the community garden.

"The community garden will serve many purposes--provide some work for the Indians during the summer, teach them how to care for their own gardens, create an interest in better gardens, encourage them in the enlarging of the garden plots at their own homes, and teach them better methods of planting and tilling. By producing a cheap food supply for the people in the community, a greater interest should be created for the school.

"I am trying to plan the gardens so they can be irrigated if suitable equipment can be provided.

"A community canning plant should be established at the He Dog Day School, and I would like very much for this plant to be large enough to accommodate the people in our district, as I want to invite them to come to the school to can their products in order that we may give them some very valuable lessons in canning food. I feel that the canning factory would be a valuable asset in helping to bring the people of the community together, as well as training them in providing things for future use.

"If the season continues to be favorable, and if we are successful in putting over the garden program planned, it will be very necessary that we have a root cellar in which to store these commodities.

Among the social recreational and educational activities planned for the summer at the He Dog Day School are community meetings, all-day mothers' meetings, children's playground activities, dramatic clubs, Boy Scout meetings, community singing, 4-H Club work, adult classes, community plays, and parties in which both children and adults participate.

* * * * *

INDIAN COMPOSER AND INDIAN SINGER

Of interest to the Indian People and to all persons in the Indian Service is the fact that Charles Wakefield Cadman has been sent out by the San Diego World's Fair Exposition on a four months' tour of European countries concertising in London, Berlin, and in important centers in Scandinavia, Russia and France. Mr. Cadman, the premier American composer attributes a great part of his success to the songs which he has written based on original Indian musical themes and stories. His "The Land of the Sky Blue Water" was the first successful Indian song published. It is interesting to know that this song was refused by 22 publishers before it was finally accepted for publication. It is now listed as one of the twelve great songs of the world. His Indian grand opera, "Shanewis" was the first opera written by an American to be produced at the Metropolitan Opera House in New York, and his operetta, "The Bells of Capistrano" based on an Indian legend, has been produced in more schools and colleges than any other operetta. Among other well-known songs based on Indian themes which he has written are: "At Dawning", "The Moon Drops Low", "Far Off I Hear a Thrush at Eve", and "Under the Leaves".

An Indian girl furnished the theme of the story for Cadman's great opera "Shanewis". This was Tsianina, whose name in the Indian tongue means Wild-flower. Tsianina furnished the theme of the story from incidents in her own life. She has sung in concert or opera with tremendous success in every state in America and in nine foreign countries. She has also helped the women of her own race by organizing, in Chicago, the First Daughters of America. They are ten Indian women who meet every two weeks, and work out programs to help the Indian and his white neighbor to a better understanding. Charles O. Roos.

EXTENSION ACTIVITIES AMONG INDIAN WOMEN

By A. C. Cooley

Director of Extension and Industry

General extension work, especially among Indian men, has been conducted for a number of years. Organized work among Indian women, however, is a comparatively new activity. Visitors to Indian reservations are often impressed by the industriousness of the Indian women. Though usually handicapped by limited facilities, their versatility in making the best use of their facilities is often remarkable.

Some of the most unfavorable aspects of the conditions among Indians are found in the inadequate food supply and unsanitary home conditions. Home extension work has as its objective the raising of the standard of living in the Indian homes through increasing income, encouraging thrift habits, improving food supply, and providing better shelter and clothing. Efforts are made to conserve the home as the center of Indian life. Each home becomes a part of a community group through participation in group activities.

During the time that this work has been carried, impressive results have been obtained. Due to a limited personnel, special efforts have been made to develop leadership among the Indian women, which work has proceeded satisfactorily. The main home extension activity is food preservation. In spite of the drouth during 1934 this work continued to make substantial progress. The Indian women had considerable difficulty in procuring fruits and vegetables to can and dry, but the results achieved, as given in the following tables, show conclusively how responsive the Indian women are to this type of activity.

CANNING
(Amounts in Quarts)

	<u>1932</u>	<u>1933</u>	<u>1934</u>
Fruits	175,883	243,837	383,865
Meats	18,394	20,685	108,586
Vegetables	160,266	242,837	241,338
Fish	(Included in Meats)	18,037	42,552

DRYING
(Amounts in Pounds)

	<u>1932</u>	<u>1933</u>	<u>1934</u>
Fruits	112,624	175,126	192,258
Meats	220,259	145,550	2,254,078
Vegetables	470,795	322,762	224,670
Fish	(Included in Meats)	131,880	153,626

The decrease in the amount of vegetables dried is directly attributable to the drouth.

The large increase in meat preservation was occasioned by thousands of head of livestock being turned over to the Indians by the Federal Surplus Relief Corporation from the drouth relief purchases of the Agricultural Adjustment Administration. The fact that such a large amount of meat was preserved clearly shows that practices taught the Indian women are not forgotten and that they will put into actual operation such practices when surplus foods are available.

The number of local leaders assisting with these canning and drying projects totaled 992.

The Indian women constructed 61,470 pieces of clothing in 1934 compared with 43,199 pieces in 1933.

Four projects were again carried cooperatively with the Division of Indian Welfare of the General Federation of Women's Clubs and the following

results were achieved:

	Number of Homes Assisted:	
	<u>1933</u>	<u>1934</u>
Home Yard Care	1,406	1,400
Homemade Furniture	309	212
Home Care	677	818
Better Bedding	611	996

It is estimated that 2,314 improved nutrition practices and 4,214 better practices in child care were adopted by the Indians during the past year.

In addition to their regular home extension projects, the Indian women assist in the garden and poultry work. Much of the success of the garden project in the Service is due to the interest taken in it by the Indian women. There are many reports which show how important the Indian women regard this work, for instance on some of the Dakota reservations last summer women actually carried water to save their gardens from drouth.

The Indian women have their own organizations on most reservations which are operated as auxiliaries to the regular men's farm chapter organizations. Programs of work are selected and approved by these clubs at their regular monthly meetings. These meetings are conducted in a parliamentary manner by the Indian women themselves who also choose the subjects which shall be discussed. As a result of their garden and food preservation activities, the Indian women are instrumental in seeing that adequate sized, frost proof, substantially built, and well ventilated root cellars are constructed in which food may be stored for the winter months. They also assist with 4-H Club Work, particularly with those projects which are carried by girls, such as sewing, baking, and clothing.

During the summer months the home economics teachers from the Indian schools supplement the efforts of the extension employees by working directly with the Indian women.

The Indian women have welcomed the assistance given them in their homes, and the results achieved demonstrate the value of the work to the welfare of the Indians.

* * * * *

EEL AND SUCKER

The writer is heartily indebted to his many Indian friends of Northern California for the following story of the eel (lamprey) and the lowly sucker:

Eons ago, when eel and sucker were still in their magnificent prime, it happened they were inveterate gamblers of no small magnitude. Being such, they continually harangued one another respecting their merits. They gambled anything, everything, and at any time. In fact, they were gamblers unexampled. Eventually, however, it came to a show-down, and they began playing their favorite Indian card game, (known as hand game among most of the tribes) to determine who was actually the champion. The people who attended this championship match claim it was terrifically exciting, and Lady Fortune swayed first to one, then the other; but being fickle, even in those good old days, she all at once sided with Sucker. Naturally, being favored, he won all the earthly possessions of Eel--even his wives. All Eel had left was his breech cloth, but being a persevering fellow, he bet all his bones, the last of his prime belongings, and stacked them in the middle. Sucker, not to be outdone, matched them with his own, and they commenced their heart-rending game. It lasted from early in the evening until late forenoon of the next day with all the intensity and anxiety that such a mortal contest creates, but lo and behold! Sucker won this last game, too! As evidence for his youthful vaunting braggadocio, so the Hupas say, the Eel possesses not one bone today, for the Sucker won them all.

Luckily, it has been the undersigned good fortune to prove (to himself) that the above legend is true. He has gone on eel roasts with the Indians and has never once found a semblance of bone in Lamprey's body to chew on, while nearly every one knows the sucker has enough for two or more fellows. ---Thomas R. Wasson.

NARRAGANSETT INDIANS UNITE AND RECEIVE TRIBAL CHARTER

Princess Gladys Red Wing is authorized by the Indian Bureau to go among the New England Indians and find out their status as Indians, since the Wheeler-Howard Bill, passed last June, carries with it a \$250,000 appropriation for education of Indians who have fifty per cent Indian blood.

As recently elected Historian of the Narragansetts, Princess Red Wing relates that after the Big Swamp fight in 1675, her people who fought for their homes were settled in the South County among the Ninigreds, who had remained neutral, and, too, henceforth known as Narragansetts. "Kings" and "queens" ruled over these Indians until after the reign of Queen Esther's son, George, when Governors or Presidents became the order of the day, and they acted only as the State of Rhode Island dictated.

Finally, in 1880, the State made citizens of its Indians, gave to each one fifteen dollars, and then declared the Tribe of Narragansett extinguished. Today nothing remains of their former reservation save their little church in Charlestown with its two acres of land, to which the Narragansetts return each August for a three-day celebration, when they give their old time ceremonials.

But as a tribe the Narragansetts have not held a meeting for fifty-three years, and when they listened to those earnest and significant words of Princess Gladys, the Indians resolved to organize as a tribe. That was in November, and on December 3rd, the day before they held their first tribal meeting, Lewis W. Cappeli, Secretary of State, granted the Narragansetts their much desired tribal charter.

To that epochal meeting, held in Shannock Memorial Hall on December 4th came the two hundred Narragansetts living in Rhode Island, and the Governor of the State himself, Theodore F. Green, who urged the present-day Narragansetts to emulate the splendid virtues of their ancestors, of whom Roger Williams wrote: "They were never known to break their word."

Of this newly organized Narragansett tribe, Night Hawk is chief Sachem and Princess Red Wing is treasurer and Historian, and is even now listing those Indians of Narragansett blood, besides collecting unrecorded Indian stories and songs. She is now editing a monthly pamphlet appropriately called "The Narragansett Dawn."

THE INDIAN WOMAN

By Winnie Lewis Gravitt

I am the Indian Woman.
 I am the planter of seeds.
 I am the gatherer of grain.
 From my harvests the hungry is fed.
 By my teachings a people is reverent
 My heart holds many stories
 And my fingers weave bright pictures.
 I am the Indian Woman.

I am the maker of trails,
 In my footsteps a civilization follows.
 Over my once silent paths
 The traffic of a nation moves.
 My camp fire drives back the wild animals,
 Its smoke blots out a wilderness.
 I am the pioneer on every frontier.
 Ohoyohna sia hoke.*

*Choctaw: I am the Indian Woman.

EXTRACTS FROM REPORTS ON SPECIAL SUMMER SCHOOLS

From Ruth M. Bowers, Smithville, Oklahoma:

My first week's work at Smithville is over. It was one of the most enjoyable and fastest weeks that I have spent. The first day of school opened with 18 pupils. Since then more pupils have enrolled. The present number is 28. The grades range from beginners to the ninth. The ages are from four and a half to twenty-one.

The children come from such a distance that I felt it was necessary to have a hot lunch at noon. The first day I had butter-bears, soda crackers, and a graham cracker for each child. While this was not much there was no danger of any child starving. On asking the children how they liked their lunch, they replied that it was nice but not enough. I asked how many had gardens at home. Most of the children had, so different ones said they would bring something to cook for the next day. The next day's menu was as follows: New potatoes, green beans, lettuce, hot light rolls, dew berries with sugar and cream. Each day our menu has been different and the children have brought the vegetables and berries. I must say that the success of the dinners belongs to Mrs. Robinson Jones. She has been the greatest help to me in every way. She is a full-blood Chocktaw.

Our work so far has been varied. Some of the boys are making furniture, leather pocketbooks, and wooden playthings. The girls have been making corn-husk mats, and are now making dresser scarfs, luncheon cloths, and rag dolls. On Wednesday afternoon I have the mothers and other women. On these afternoons we have health and sanitation talks with demonstrations. They also work on a quilt which we expect to sell to defray expenses for the summer. I am enjoying the work very much.

From Miss Bess Hunt, Stilwell, Oklahoma:

I am conducting my summer school and am liking it very much. I am staying in an Indian home near the school. There are grandchildren in the home that attend school. The members of the home are very interested in the school and give me much assistance in interesting other Indian families and in making their home available for community projects.

In making a survey of the homes in the community, it was learned that they were interested in a Community House, which we now have under construction. The site was donated by an Indian family and the men and boys of the community are getting the building material on the ground. It is to be constructed from native material that is plentiful in this section. The house is to be made of logs with puncheon floor, split shingles, and lime will be burned on the ground.

A large part of our work in summer school activities will be centered around this project. The women and children are making rugs, curtains and simple furnishings which will be useful and add an artistic Indian atmosphere to the interior. The building is to serve as a social center. They now have a Farm Women's Club which proposes to use this building as a regular meeting place. It will serve as a center for Farm Agents and Social Workers. There are several young people in the community who are interested in Indian arts and crafts, and they hope to use the building as a commercial center for the advertising and marketing of their products.

In addition to the adults that I have working on the house, I have enrolled over 30 children in school and most of them attend regularly. They are making useful articles for the home, such as fly swatters, hooked rugs, pot holders, toys, wood carving, basketry, looms, rope, etc. We have dramatics, music, games, excursions, and socials. I sincerely hope that this summer's work will be as interesting and helpful to these people as I am finding it to be to me.

From Miss Louise C. Hitchcock, Sourjohn School, Gore, Oklahoma:

I have 22 adults and one girl of sixteen years enrolled. Our first unit is one in clothing; the women are making garments for all their children with at least two for those of school age. Some of the women have made dresses and underwear for themselves, too. This work is done right in the school building; we have six sewing machines which were brought by different women in the community. The materials with which they work were brought from Chilocco and the Muskogee Agency. They are as follows: Thread, needles, patterns, three bolts of yard goods, old flannelette gowns, underwear, aeroplane cloth, old khaki shirts, and pieces of khaki-colored wool flannel for coats for the children. The women will be taught how to use native dyes so they can dye the underwear materials for sweaters. The women seem to be very much interested; they come as early as 7:30, bring their family and lunch and stay all day. Many of them do not speak English so I have a man who interprets and helps me. Several of them will have vegetables, chickens, and beef to can.

From Castella O. Benton, Hartshorne, Oklahoma:

The women and large girls of the district where I am located are interested in sewing. They asked to be shown how to cut and make garments for themselves and their children. Some of them have purchased material with which to carry out this project.

The medium-sized girls are going to make rag dolls and dress them for the small children. The large boys have made designs and are making bead bands. Later I hope to interest them in some kind of construction, bows and arrows, etc. All the children are teaching me the different kinds of trees in the neighborhood. The men of the neighborhood come in to play games with the children and to sing with us. All are receiving instruction in health education.

From Miss Lena Epstein, Salem School, Henryetta, Oklahoma:

There are 47 boys and girls in all, varying in age from three to seventeen and in the grades from kindergarten to the eleventh.

But the little fellows are very enthusiastic and excellent aids to the older ones and are making a very good beginning at our basic activity, that of cleaning up and making presentable the very neglected, dirty, dilapidated public school-house. The school board having viewed our efforts is contributing paint and plaster and has given us "carte blanche" to go ahead. And we are. Most of the walls have been swept and steel-brushed clean and are almost ready for the paint. The girls are making rapid progress cutting and sewing drapes and curtains. Designs and pictures suitable for hangings for the room are constantly being improved upon. All this is being done during the time of day allotted to "helping the school". During the portion of day called their own, the girls are concentrating their efforts upon fashioning attractive dresses from simple patterns, the boys and some girls creating handsome articles of beadwork and the little ones busy with chalk, pencil or crayon, expressing in picture form the thoughts a bit difficult to fashion into words. The third large division in the school day is our game period. Basketball is the main love, with racing second. And the need for clean, fair, thorough playing has been stressed and is admirably adhered to.

From Miss Gladys Davis and Mrs. Nancy H. Brizman, McMillan, Oklahoma:

We began Monday, June 3, with an enrollment of 26 and ended the week with 43, 21 boys and 22 girls all between the ages of twelve and twenty-five. Two boys and three girls over twenty cannot read or write, two have never been to school at all. They are now very eager and will probably know some sentences at the end of the four-week session.

We are trying to run our school on the barter plan. Those students from our boarding schools who live in this community are with us each day as student teachers. One music pupil from Carter Seminary is giving violin lessons to three boys. She is also teaching the three illiterate girls how to read and write. One of these girls is able to instruct her helper in beadwork. Another student helper has had typing and as we have a typewriter at the disposal of our students, there is a nice little class in this.

We had a barber come out from Ardmore who gave demonstrations to boys and girls in hair-cutting. As a result we have two boys who have given six haircuts in three days right on our school campus. We consider this one of our major achievements because there is no barber in the community closer than nine miles. One of these boys can not read or write.

From Miss Ida E. Sonderegger, Cherry Creek, South Dakota:

The first day we discussed some of the things they could do and each child wrote what he or she would like. Several children asked to work on school subjects that had caused them difficulty during the year. Some of the boys wanted to study dairying. We make a daily program for the morning session, dividing it into a singing period, a health and sanitation discussion, an arithmetic period, a recreation period in which we are learning one or more new out-door games each day, and the boys have been interested in finding out things about dairying.

In the afternoon the girls and boys have come alternately. The girls wished to do beading as some of them had made a small article before. They had never studied the colors and designs so we spent most of last week doing that.

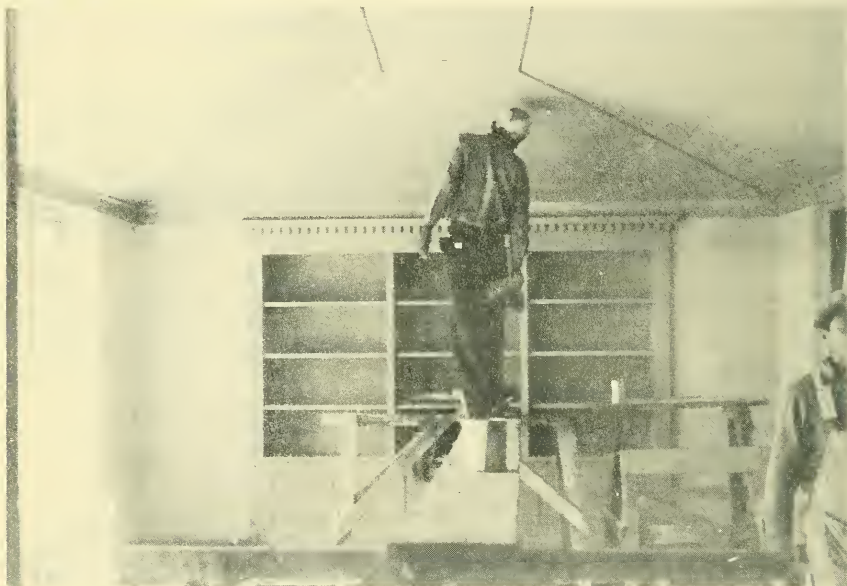
We are gathering into a booklet the wild flowers found in this locality. This week some of the parents are getting baby chicks so if boxes or other material can be secured the boys and girls want to make the coops. At this time we shall also learn something about the care of the chickens and the smaller children will make reading booklets.

At a meeting with the Women's Auxiliary several women expressed a desire for instruction in needle work so they are meeting with me one afternoon each week after the children are dismissed.

From Cecilia E. Monroe, Hulbert, Oklahoma:

Before school opened I visited every Indian home in the vicinity. Most of the people seemed interested in the work. Until today I have had an average attendance of seven pupils in the school.

The children are making bead bracelets, crocheting rag rugs, doing some carving, and have been experimenting with clay found near the school ground. They enjoy the work very much. Several women are coming some afternoons to learn to make rugs and quilts.



Interior Of Employees' Quarters - And Type of Cabinet And Paneling Work
Done By Indian Workers - Salt River Agency

HASKELL INSTITUTE TRY-OUT PLAN AT POTAWATOMI AGENCY

By G. Warren Spaulding,

Head of Vocational Education

Several months ago there was worked out between officials of the Potawatomi Agency, and Haskell Institute, a plan whereby prospective graduates from the full-time vocational courses at Haskell Institute would have an opportunity to try out their acquired trade knowledge and skill on practical building and maintenance projects. The work to be done included masonry, painting, carpentry, plumbing, electric wiring, and steam fitting, all connected with the Potawatomi Agency buildings at Mayette, Kansas, which is some fifty miles distant from Haskell Institute located at Lawrence, Kansas.

Due to the fact that very limited funds were available for the renovation of the agency buildings, Superintendent Bruce was anxious to get the work done for the minimum amount of money. Irrespective of this factor, however, he was anxious to have the work done properly and without delay. Since there were carpenters and painters among the local Indians available for this work, it was decided to confine the cooperated effort to such other trades as would not in any way keep local Indian workmen from obtaining work. Thus, our plan included as a starter the following trades: masonry, plumbing, and electric wiring. It is hoped that we will soon be able to include steam fitting if funds are made available for contemplated steam heating work.

"The proof of the pudding is in the eating." The proof of the vocational efficiency is in the doing. Students who actually go out on the job and accomplish a reasonable amount of work in a day, and produce work of the character demanded of employers, demonstrate their ability to assume places as workers in the industrial world. One of the greatest difficulties encountered in training students is to secure suitable try-out jobs where the student is separated from all of his usual sources of information, particularly his instructors, and is thrown out upon his own resources. The Haskell Try-Out Plan sends the student fifty miles from his instructor, where he has no one to fall back upon, where he is the only expert in his line, where he is forced to solve his own problems as they arise. The immediate result is one of two things: either the student solves his problem and emerges from it bigger, more resourceful, and with more confidence, or he fails to complete his work using his innate ability to overcome the problems he has met.

In the first case, the answer is obvious; if the student can do the work required of him as a tradesman, he is ready for graduation at once. In the second case, if the student cannot solve his problem, he requires additional training to strengthen his weaknesses, which are bound to show

up if he lacks either technical knowledge or mechanical skill.

The first work attempted at Mayetta was that of plastering and patch plastering several of the residences and also the clinic building. Connie McDenver and Rosa K. May checked out a kit of plastering tools from the Haskell mason shop and started the job. Superintendent Bruce reported after a few days that the work was progressing nicely and that it was of excellent quality. The job was completed on schedule, which was two weeks. Toward the end of the job Donald Quaderer was sent to replace Connie McDenver, making three masonry boys who completed their try-out work on this project.

During the time the masonry group was at work, George Lowery, a senior vocational plumbing student, was sent to the Agency to make estimates and bills of material for the installation of plumbing in several buildings. As soon as the materials reach the grounds, this young plumber, assisted by Clifford Madosh, a junior vocational plumbing student, ran the waste and water lines, set the fixtures, and completed the job in creditable style.

The next group to start work came from the electrical shop, and included George Thompson and Joe Carshall, both senior vocational students. The preliminary work was done by George Thompson, who was sent to the Agency to make all estimates and bills of materials. Later, after bids had been opened, orders placed, and materials received, these young men went out to the job, and at the present writing are making good progress in their work. They are putting in new outside lines, poles, meters, fixtures, and rewiring all the agency buildings with EM cable.

A feature of this try-out work is the fact that students estimate all materials to be used on their jobs. In this manner the responsibility for purchasing the proper materials is placed squarely on their shoulders. This plan gives the students first-hand, intimate knowledge of the purchasing of materials. Furthermore, since the success of their try-out work depends upon the efficiency of their planning, measuring, and selection of materials, the tendency of the student is to put extra effort and study into this phase of his problem.

Try-out work in auto mechanics was also worked out with the Potowatomi Agency, but since the complete overhaul of agency cars demands the use of automotive equipment not available at the agency, it was found necessary to reverse the usual procedure. Instead of the students going to Mayetta, the cars were brought to the Haskell shop, where they were assigned to senior vocational students as projects on the same basis as before mentioned. The work was done by Arthur Thomas, Joe Orisz, Carl Fred, Louis Hicks, Henry Archambault, Simon Durant, and Jim Saul. The Haskell auto shop is equipped with cylinder boring, valve, and bearing equipment, which afforded a fine opportunity for work on these cars. Reports indicate that every car proved highly satisfactory to those who operate them.

In the Printing Department try-out work has been used extensively by the assignment of various production jobs of printing received from outside agencies and schools. These jobs come to us from Indian schools and agencies almost from coast to coast. Assignment of these jobs is made to senior vocational students, who are entirely thrown on their own resources. Frank Medina, Orville Elliot, Earl Poodry, Willie Carter, Daniel Pigeon, and George Bradley have successfully completed jobs of this nature, many of which have been difficult rule forms. Frank Medina has had the opportunity of working part-time for one of the large print shops.

In summation of the plan, we find that it has benefited all concerned. So far, every boy has made good on the job. Every job has been thoroughly checked after completion by Haskell employees. The student has come back to school with new confidence in his ability. Each has earned a tidy bit of money. Each has demonstrated that he can put into practice the things he has been taught in his trade classes and laboratory practice, and as a consequence is entitled to graduation. The Potowatomi Agency has profited in getting its maintenance and repair work done at an advantageous figure. Haskell Institute has achieved something in the knowledge that its students, about to graduate, can really do the job, and also in the consciousness of having to a common end with a neighboring jurisdiction.

* * * * *

THE FRONTISPIECE

The frontispiece was donated by Marie Scacheri, whose exhibition of beautiful photographs on Indian subjects is in progress at the American Museum of Natural History in New York City.

Mr. and Mrs. Scacheri became interested in Indian topics and Indian culture more than a year ago. They spent months touring the reservations from the Navajo in the South through the Plains Indians, photographing all aspects of Indian life. Other pictures donated by Mr. Scacheri will appear in INDIANS AT WORK from time to time.

BEHIND THE SCENES WITH THE PUBLIC WORKS ADMINISTRATION

The story of what goes on behind the scenes in the Public Works Administration has for the first time been given to the public in a book written by the Secretary of the Interior, Harold L. Ickes, published by MacMillan. It is a story of the exciting months of the first summer of Franklin Roosevelt's Administration, in which in a remarkably short time were formulated bold policies to reassure a desperate nation.

Up to the present, the tale of the moves made in Washington to avert collapse have been obscure. The reports have been mainly second-hand, and most of the important actors on the Recovery stage have been silent.

Secretary Ickes' story is valuable from the standpoint of both history and economics. Across the pages of the book stride such vigorous personalities as General Johnson, Senator Robert Wagner, Dr. Rexford Tugwell, Secretary Perkins, Director of the Budget Douglas -- personages whose names have a historical ring.

Dramatic and candid camera shots are given of General Johnson rolling up his shirt sleeves, looking himself in a hotel room with an armload of prospective NIRA bills, and emerging twenty-four hours later with the completed draft. Secretary Ickes describes vividly the "hollow feeling" which overcame him when the President slapped him on the back and announced that he would be responsible for the administration of the largest sum of money ever appropriated for peace-time purposes.

The second part of the book is a popular summary of the Public Works Program. There are chapters on the great dams being built in the West for reclamation, flood control, and electric power on TVA, on the railroad loans, on housing, on roads, and on PWA's assistance to sanitation. The flow of money is traced from its source in Washington to the thirsty nation.

The administrative side of PWA is described in detail. Amusing is the Secretary's account of the incongruous applications for loans his examiners considered -- applications for money to destroy all snakes in America and to finance a rocket trip to the moon. The book is a monument to what can be done with public works under an honest and energetic official.

UNIT OF WORK ON THE CHOCTAW INDIANS OF MISSISSIPPI

By Bertha Edelstein, Instructor in Art,

Pearl River Day School, Philadelphia, Mississippi

For years the children in the grades over the whole country have been reading and studying about the Indians. Indians from the Southwest and Indians from the North. Little, if anything, has ever been written about the Choctaw Indians from the heart of the South in the State of Mississippi. Very few people know that here is a very important tribe of Indians--a tribe that never took up arms against the white men.

There is true romance attached to these people, and the story of their final settlement in Mississippi is unusually interesting.

There are many legends as to the origin of the Choctaws, but it is thought that they began their wanderings from somewhere in the West. According to tradition, the Choctaws passed so rapidly from one land to another and arrived so suddenly that it was said that they came out from under the earth.

At night when they came to rest, a long pole was put into the ground, and in the morning these people would go in the direction the pole pointed. For days the Choctaws followed this pole. Finally, they came to the banks of the Pearl River. They made camp, and in the morning the pole was standing straight. This meant that here was to be their home.

The Choctaws had carried the bones of all their dead, and by the time they came to the Pearl River this had become a great burden. The Chief saw that something would have to be done. He called a council of his people and suggested that they build a mound and put inside of it all the bones. The people all agreed to do this. By the time they had finished covering all the bones, a mound thirty feet high was built. Today this mound still stands, and is called "Nania Waiya," Mother of the present Choctaw race.

Today the Choctaw is as picturesque as he was in the early days. The style of dress is the same from the baby to the grandfather or grandmother.

The dresses are made with very full skirts, with from two to four ruffles on the bottom. They are all the same length, to the ground. An apron is always worn, and a Choctaw never feels dressed unless he has a handkerchief tied around his neck. This is the same for men and

women. They wear their hair in a long braid, caught up high in the back of the head. Across the top of the head is a long beaded comb, with bangs hanging beneath it. The Choctaw loves beads and ribbons, and has many of them. Their clothes are made of cotton materials and are in bright colors.

The men wear bright colored shirts, buttoned in the back, and a handkerchief round the neck. They wear many beads.

The Choctaw man parts his hair in the middle and combs it across his forehead to make it look like bangs. These Indians use no feathers in their dress.

The Choctaws have their songs, dances, and games. The game they like best is their ball game. The game is played on a field one hundred yards long. At each end is a pole. The ball played with is about the size of a golf ball. The sticks (each player has two of them) are about three feet long, and at one end is an oval-shaped cup, the cup of one stick being smaller than the other. The cups are made by thinning and curving one end of the stick. This is held in place by winding cow hide around the handle. The back of the cup is laced with cow hide also.

The Choctaw makes very beautiful baskets. They are made of cane which grows near the Pearl River. They do little bead work.

The Choctaw makes his living by raising crops, and he raises enough food in his garden to feed him for the year. In his garden can be found okra, butter beans, potatoes, turnip greens, watermellon, and figs. In his orchards can be found peaches and pears. In his fields can be found sugar cane and corn. Besides the Choctaw always has a flower garden.

He lives in a two-room cabin which is built two or three feet up off the ground. It is held up by bricks or stones placed on each corner. It is heated by a large fireplace. The climate is warm enough that the Choctaw can live out-of-doors most of the year. The house serves him as a place to sleep, eat, and keep dry in when it rains. Not much was done for the Choctaws until 1918 when the Government began to build schools for the children. Today there are seven Choctaw Indian schools in Mississippi.

COORDINATION OF INDIAN STATE EXTENSION

Excerpt From An Address By E. E. School,
Assistant Director, Extension Service, Stillwater

There should be a closer relationship between Indian extension workers and our county agents in the various counties. Local problems still exist. I find your work differs to some extent because of the things you have to carry to your people in the final analysis. There are also certain things which have to be overcome by your people which we do not have to cope with. We know the feeling and attitude of the Indians. I do not believe, however, that where the Indian farms are scattered throughout the territory they copy to some extent what their neighbors are doing, or trying to do. Therefore, if your people would sit in when our County Advisory Board are setting up their programs of work for the year, it would undoubtedly be helpful to you. You would then know what the white neighbors of the Indians are going to do. It will thus make it much easier for you to help the Indian farmers.

A few years ago when I worked with the Sac and Fox and Kickapoo Tribes, I took demonstration material with me, which was very effective. There is a great opportunity for effective work here. I believe that some of your Indian farmers would be helped by visiting some of the demonstrations being carried on by white people. In connection with the farm tours, we had a number of Indian people who were greatly pleased with the way things were being carried on. It is not always convenient for our county and home demonstration agents to attend your meetings, even when they are specially invited. I believe this difficulty could be overcome by your people sitting in when our programs are made up. Our specialists are extremely busy at times, but all of those who have been out with you have undoubtedly been able to do something. By working out the program with the county people the specialists can help the Indians and white people at the same time.

I believe that the most effective way in which the two programs can be harmonized is for you to take time out, make an appointment with the county agent, and sit down and discuss the different phases of the work being carried on. I believe that our agents will be pleased if you will extend them the same favor when you are making up your programs of work.

A LETTER TO THE NAVAJO TRIBE FROM COMMISSIONER COLLIER

Mr. C. E. Faris,
Superintendent, Central Navajo Agency,
Gallup, New Mexico.

Dear Mr. Faris:

I am addressing the Navajo Tribe through you, its General Superintendent.

The tribe, although by a narrow majority, has voted not to accept the Indian Reorganization Act. A shift of 210 votes would have reversed the result and would have adopted the Act. The tribe's decision is, for the present, a final one. To change the result, the tribe must go to Congress for an Act permitting a new election to be held.

I am advised by many well informed people from out on the reservation of the correctness of what I, myself, had learned on my brief visit last week, namely: that a large number of those who voted against the Reorganization Act did so because they thought they were voting against stock-reduction, and because they had been told, and believed, that if the Navajos adopted the Reorganization Act, then their sheep and goats would be confiscated - taken away from them - by the Government.

As these beliefs were wholly unfounded, and the statements which influenced many of the Navajos were totally and, I believe, knowingly false, the outcome is a sad one. The majority of the voters did use their own judgment, and with their action there could be no quarrel. But they based their judgment on falsehoods, which were told to them in the Navajo language, and which frightened them and misled them to the injury of the whole Navajo race.

I am now advised, as stated above, that many Navajos believe they voted down all future stock reduction when they voted against the Indian Reorganization Act. They have been completely misled on this important fact. Stock reduction, past or future, and the Indian Reorganization Act have had and will have nothing to do with each other. I explained this fact fully at the Fort Wingate meeting on June 10. I am attaching a copy of the statement which Secretary Ickes made to the Executive Committee of the Navajo Tribal Council, at Washington, on April 19, 1935. That statement speaks for itself, and is of the greatest importance to the whole Navajo Tribe. In

voting down the Reorganization Act the tribe did not change, in the amount of one sheep or goat, the total or the allocation of necessary reduction; but it did deprive itself of large funds and other aids, which would have made any necessary reduction far easier to accomplish without hardship than it will be now that the Reorganization Act has been rejected.

I hope that my statement made to the general meeting at Fort Defiance will be given general circulation and that, especially, the tribe will be reminded that its action with respect to the Indian Reorganization Act will not deter the Government from its purpose and effort to help the tribe in every possible way.

At the same time the tribe should know, because it is true, that by rejecting the Indian Reorganization Act it has left itself exposed to the danger and actual, though not immediate, possibility of losing its land and its other resources. That fact was dealt with very fully in my statement at the Fort Defiance meeting on June 11.

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The situation confronting the Navajo Tribe is, at its best, a most difficult and even painful one. It will be a great achievement if the tribe proves able, under all the physical handicaps that exist, to work out its destiny in a happy way during the next years. Through rejecting the Reorganization Act, the tribe has made its task indefinitely harder, and has added grievously, even critically, to the handicaps under which it and its old and young people must labor.

The above facts should be known to the Navajos. I close this letter as I began it, by assuring every Navajo Indian, through you, that the unfortunate result of the vote will not cause the President, or Secretary Ickes, or me, or any friend of the Indians, to diminish our effort in any least particular. We shall go on, helping the Navajos to the extent of the resources that have been left at our and the tribe's disposal by the rejection of the Reorganization Act.

Sincerely yours,

(signed) John Collier

Commissioner

CELEBRATION AT MESCALERO HOSPITAL

By Emma L. Rutz, Head Nurse.

For the first time in the history of the Hospital at the Mescalero Indian Agency, New Mexico, a day was set aside in commemoration of Florence Nightingale, Founder of Hospitals and the profession of Nursing.

Invitations were sent out to all the Indian families and to the white folk connected with the Agency and the Town, and that our efforts had been worth while was shown by the attendance of the Indian and White alike, several hundred being present.

Our Hospital is small, and somewhat limited for space, but we managed very nicely by seating the children on the stairway leading to the Nurses Quarters on the second floor - seventeen steps, four crowded on each step. Such smiling happy faces, enjoying to the limit the ice cream, cookies and lollypops served them, despite the fact that those seated on the step above were having their feet sat on! It presented a most unique picture which will live vividly in the minds of all who participated.

Mr. Cavill gave a most interesting address, welcoming the guests, and spoke of the meaning of Hospital Day - its national significance - and its significance especially to the Mescalero General Hospital, which was built and is maintained by the Government solely for the benefit of the Mescalero Indians.

This celebration really managed to show the Indians what the fine hospital really stood for, and to show them what proper care and attention would do for them if they should fall ill. All were deeply impressed.

OUR CHILDREN THE CORN

Our children,
All the different kinds of corn
All over their earth mother
Stand poor at the borders of our land
With their hands a little burnt,
With their heads a little brown.

(Adaptation of Zuni ritual poetry from literal translations
by Ruth Bunzel, 47th Annual Report, Bureau of Ethnology)

FROM IBCW FOREMAN REPORTS

28,654 Trees Planted In Five Days At New York Agency. Forest tree planting at the New York Agency is progressing rapidly. Fifty per cent of the contemplated work has been completed to date. 28,654 trees were planted in five days. Additional brush area is being cleared for an exhibition plot on a cut-over hillside. The weather has been ideal, which influences the quality of the work.

Progress At Tulalip. Fair progress was made during the past week, considering that some trouble with the gas donkey and only one caterpillar was on the job. About one-eighth of a mile of grubbing or stuffing was accomplished, half a mile of blasting, and about one mile of grading. The work is now sixty-seven per cent completed on the truck trail to date. Theodore Lozeau.

Range Revegetation Progressing At Seminole. Two and one-half acres of the range revegetation work has been completed on the Seminole Reservation. The work for the past week has been very satisfactory. The entire crew works well together and does very good work. B. L. Yeates.

Truck Trail Work Progressing At Warm Springs. Our work out on the project is going great now, since we have the assistance of "Old Sol". In spite of the fact that we have quite a few cases of spring fever, we are making good

progress on all field work. Project No. 4, (truck trail) is going right along. This is the road that extends from the White Water junction to the Penino grave. Other projects are telephone maintenance, truck trail maintenance, beetle control, roadside clean-up, general camp maintenance and medical.

The telephone maintenance, under the supervision of Orin Johnson is repairing the telephone lines down in this part of the reservation. The truck trail maintenance crews are still working on roadsides, clearing out the new growth, and clearing out other obstacles. Louis Pitt.

Lookout Tower Being Erected On Cherokee. Camp has been reestablished at Wolf Laurel with four men. These men will be used to erect the lookout tower in the Soco Bald section. Due to rainy weather we were not able to accomplish much last week. Ray Bradley.

The Dams Prove Their Worthiness At Potawatomi. The revegetation program being carried on in conjunction with our erosion control work is very nearly complete at this time, and this project will be completed the coming week barring unforeseen obstacles.

Project 30 A-A, the soil-saving dam project of this reservation, is receiving a major portion of our attention at this time. Considerable rip-rap work is being done on the dam in progress. In connection with

these dams, we wish to say that the recent rains have done their part in putting these dams in the condition for judgment as to their worthiness and the benefits to be derived from their installation. They are all one-half to three-fourths at this time. This is a sight that is very appealing to a drought-stricken section of the country. P. Everett Sperry.

Red Lake Reviews The Benefits Of ECW. After a brief pause in operation of work at this camp, the crew has returned with that anxious and readiness expression. One could readily see this work means so much to the Indian. We have figured and studied the values of the forest; we should also study its affect upon the social conventionalities of the camp.

Now if one could take up the trail and follow the Emergency Conservation Work direct to the Indian home, one would find its values that are greatly needed.

To remember that the reservation of yesterday, with its hunting and fishing industry is a thing only for the story-teller now-a-day. The Indian must change. He must connect himself with other means to reach this goal.

The conservation work is paving the way to the first step toward this point. It has brought together in large groups the younger generation, on whom so much depends. The conservation work that is now under operation can do more and be more effective to the Indian than any other way that I have yet experienced. S. S. Gurneaux.

Well Drilling For Stock Water At Blackfeet. The first of the proposed eleven wells to be drilled for stock watering purposes has been nearly completed. The spirit of the men is good. Charles A. Bird.

Insect Control Progressing At Fort Totten. Ten per cent of the 10,000 acre Insect Control project (Egg-bed survey) has been completed. This survey is to determine the number of infested grasshopper acres on the Indian lands. We find small tracts all over the North end of the reservation. Found one bed where the eggs were all dead and all dry. We have everything ready to start the rodent control work as soon as it dries enough to get in the field. Edwin Losby.

Preparation For Seeding At Sac And Fox. Bank sloping on the farms was completed and the ground prepared for seeding. Gully planting will be done in the fall as it is now too late to attempt spring planting of trees.

A third strand of barbed wire was run around the twenty acre plantation area. Furrows made in previous planting operations were closed to prevent erosion.

Considerable rain has fallen during the week. The weather remains cool. R. W. Heilwig.

Enthusiasm In Camp At Colville. Ten miles of maintenance was done on the new road south of our camp. This part of the project is completed, which leaves five miles to be completed north of our camp. Burning and clearing is still going on, making preparations for the bull dozer

and grader, which will start in a week. The men were called to fight a fire May 20.

There has been much enthusiasm shown in our camp this year particularly with the families by keeping their cabins and camp site clean, and the friendly spirit towards one another.

Volley ball and baseball is played every evening after working hours, and by having their time occupied, they are more contented and none of them care to leave camp.

Clarence R. Woodbury.

The Men Work In Shifts At Choctaw-Chickasaw Sanatorium. Truck trail construction on Winding Stair Mountain met with satisfactory results this week.

Shifts are made on every first and sixteenth of each month in order to reach the needy as far as possible and the taking on new men each time is some handicap of breaking them in so to speak. However, they soon learn the art and become accustomed to working and do good work. Senti Chito.

Varied Activities At Warm Springs. Truck Trail, Project 20; one mile of road was completed this week and six hundred feet of right-of-way was completed.

Road Maintenance; twenty-two miles of road was graded towards Bear Springs.

Roadside Clearing; eleven cords of wood was cut and tools maintained.

Mill Dam; end gates for the dam were installed twenty-four feet long, eight feet high by eight feet wide. The spillway was also completed. The dam is now completed. Twenty yards of rock and earth was moved this week.

Recreation; the grounds for base ball are in good shape and we are now set for a series of games with the different camps. Dowd Franklin.

Summary Of Work At Mission. The men are busily engaged as follows: Constructing truck trail through timbered area; trapping gophers; developing water for stock purposes; cutting down pine trees infested with beetles. The trees cut this week were peeled for solar treatment (exposing to sun) as it is too dry to burn at present time. R. A. Wehr.

The men are constructing truck trail up Volcan mountain, repairing truck trails damaged by snow and rain, developing water for stock purposes and cutting a firebreak in northern part of the reservation for the protection of a fine stand of young pine timber. R. A. Wehr.

New Dining Hall Facilities At Flathead. This week three additional tents were set up for sleeping quarters, and additional dining hall facilities provided to accommodate eighty-five men. New tables will be built next week that will provide seating capacity for one hundred and six men at one time. Arrangements are being made for the serving of hot lunches to the men working on the projects too far from camp to come in at noon. Gerrit Smith.

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